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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

VOL. XIII.—NO. 31. BOSTON, SATURDAY, AUGUST 2, 1834. WHOLE NO. 676.

RELIGIOUS INTELLIGENCE.

EVANGELICAL MISSIONARY SOCIETY.

We recently called attention to the public meeting of the Evangelical Missionary Society. It was held agreeably to appointment, in the Federal St. church. The Sermon was preached by Rev. F. A. Farley, of Providence, from Psalm xlii. 4. "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." The subject of the discourse was "The importance of religious institutions." The happy influence of public worship not only on the moral and religious character of the community, but on their intellectual progress and their social condition was clearly and ably illustrated.

The following statement of the claims of the Society, at the close of the discourse was copied by permission of the preacher in the Boston Observer.

"The society in whose behalf we are assembled aims at maintaining the public institutions of religion in places, where but for its aid, they would not exist. It pursues its benevolent work upon principles of the most entirely Christian character. It goes not forth with the badge of party borne on its front, to contend or to impart, any particular formulary of Christian belief. It goes in the broad philanthropy of the gospel, to preach its 'glad tidings of great joy,' its laws of love and peace, its hopes and its promises, to the destitute and the feeble, with no creed but the Bible, with no aim but the salvation of souls. It believes that the purity of the public morals, and the permanency of free institutions, depend largely, yes, chiefly on the prevalence of true religion in the community; and that religion cannot extensively prevail unless its public ordinances are maintained. It would, therefore, enlist the support and encouragement of all who have the love of their country and race at heart. God has placed us upon earth, to be educated for an eternity of blessedness. In our charities, then, those which regard the permanent welfare, improvement and glory of the soul, which prepare it to meet its God in judgment, and to enjoy the peace which Christianity has revealed, should take precedence of all others. Such in truth, is the character of this charity, such in many cases, we have reason to be grateful to God, has been its result. Keeping aloof from the excitement and sectarian divisions of the day, it has pursued its peaceful and blessed path of duty, 'building up the waste places' of Zion, making 'the Sabbath,' to many, 'a delight, the holy of the Lord, honorable,' scattering the seeds of knowledge, virtue, and truth, training youth, in the ways of righteousness, strengthening the mature, comforting the aged in their decline, urging all to prepare for death, and the judgment. It has offered no bounty to the careless or the indifferent; but wherever it has discovered a desire for the services of a stated ministry, and a willingness to contribute to its support, there, as its means would allow, it has aided to fulfil that desire, and to supply the deficiencies of such contributions. It has deemed it to be the wisest course instead of sending forth initerant laborers into a wide extent of country, merely to scatter the seed broad-cast wherever they move, to select a distinct location for each, where they might watch and tend what their hands have planted, that by the blessing of God, it might repay them a hundred fold. It has never in those it has employed made it a necessary qualification that they be of this sect or of that, of Paul or Apollos, but only that they be indeed of Christ warmed with the love of souls, and devoted to the work of their master. No more delightful subject of contemplation can be presented to the benevolent mind in these days of division and strife, when so much has been done, and is still doing, to divide our families, to introduce disunion and jealousies where all before was peace, to alienate the affections of brethren from one another, than the beneficial operations of this society, tending wherever they reach to heal, to unite and to bless, with the choicest influences of gospel charity, pursuing its humble, unostentatious work, relying on the blessing of God, and the assistance of those who fully enjoy, and appreciate the 'riches of Christianity.'"

THE CHRISTIAN DENOMINATION.

Dr Jones, a member of the sect called Christians, has published in the Christian Watchman, of this city, an account of the origin of the denomination to which he belongs. The account is preceded by a brief statement of his own connexion with the Baptists, and the change of his religious views. After this he proceeds to say,—

The circumstances which gave *rise* to this people, are totally distinct, from the *rise* of all other orders of Christians. This circumstance alone, seems sufficient to call forth a desire to know how such an event took place. But before I detail those circumstances, I will correct one wrong insinuation, which has been thrown out. Because in all our writings and forms of speaking, we recognize our churches under no other title than the *Christian church*, in such a place. As for instance, we say the *Christian church* in Boston. Hence it has been insinuated, that we deny the existence of any other *Christian church* in Boston. This is quite a mistake, as we acknowledge all truly pious churches, of every order as *Christian churches*, and are always happy to meet with them and worship and sit down to the table of our common Lord in union. In order to give a just view of the first appearance of these churches, there must be three distinct branches, taken under consideration, as necessarily as it would be, if a large river is to be described, whose source, consisted of three formidable branches, which flowed from large and widely spread fountains of water. These branches we consider Southward, Westward, and Northward; and it is the Northern branch of which I am mostly to speak. It was near the closing up of the last century, that the *Christian churches* sprang up simultaneously, in the widely marked limits of the states of Pennsylvania, Virginia, North and South Carolina, Georgia, Tennessee, Kentucky, and Ohio; although they are entirely unacquainted with each other. Our brethren at the South, generally, arose out of the Methodist church. Our brethren still farther West, generally, came out of the Presbyterian church about the year 1800. 1788 is the earliest date that I can find, to fix as the first commencement of the *Christian church* at the South; they were, therefore, prior in their rise to any other. But now we return to the North.

In the winter of 1794, an obscure young man,* then belonging to the Calvinistic Baptist order, in the employment of a school teacher, in the town of Hartland, Vermont, Windsor county, made the following declaration as the summary of his faith: "As a denomination, I will own none but that of Christian. The Bible shall be my only Articles of Faith, Christ, my only head, and all true Christians my brethren."

This young man belonged to the Church denominated the Woodstock and Bridgewater church, about seventeen miles from Hartland, where was a branch of the same church, unto whom the pastor of the above named church used to preach once a month. This young man had for about one year and a half, entertained doubts, as to the propriety of Articles of Faith, by which to govern the church of Christ: but hitherto had named it to no one. He also called in question, the propriety of calling the disciples of Christ, Baptists. Finally, the whole round of faith and practice of the Baptists, was by him closely reviewed, and led to the result above stated. This spirit of research and inquiry, which had been operating in his breast from the first day that he became a member of the church, was greatly enhanced, by the often repetition of the pious pastor, "I will have nothing, but what I find, a Thus saith the Lord, and, Thus it is written." This led to close examination to see if all that the Baptist believed, and practiced, had a "Thus saith the Lord, and thus it is written." He betook himself now to the Bible, determining to follow his minister's instruction, i. e. to have nothing but what he could find in it, a "Thus saith the Lord, and thus it is written."

* Elder Jones.

SEPARATION OF CHURCH AND STATE.

A meeting of the friends of civil and religious liberty, was held in London on the evening of May 12th for the purpose of petitioning the Legislature to terminate the existence of the connexion between Church and State. Between two and three thousand persons were present, and among them several members of Parliament. Joseph Hume Esq. M. P. presided.

On opening the business of the meeting the Chairman said,

After the repeal of the test and corporation acts—after the repeal of the Catholic disabilities—after the various improvements which had taken place in our civil and fiscal regulations, he confessed that he was perhaps foolish enough to think the time was come when all the remaining disabilities imposed upon the dissenters would be swept away, and themselves put upon an equal footing with believers of every creed. (Hear, hear.) But when he and when they found that they had been disappointed in these expectations—when they found that the measures passed or proposed to the Legislature were utterly inadequate as cures for the evils which they proposed to remedy—when they found that no attention was paid to their just, moderate, and reasonable requests, it now became a question for them to consider whether they should not lay the axe to the root of the tree whose noxious branches they had vainly endeavored to lop, (hear, hear,) and to demand at once the only efficient remedy, viz. the separation of the alliance between Church and State. (Great cheering.) After some other observations, Mr Hume concluded amidst loud cheering.

The chairman was followed by Rev. W. J. Fox, Unitarian minister of London.

Mr Fox said that the resolutions which had been drawn up declared what their chairman had required—they declared that they did not recognise the right of governments to frame a religion for the nations whose affairs they superintended. They declared that their so doing was an invasion of the rights of conscience, and an establishment of a system of castes, to which freemen ought not to submit. All that a government had to do was to keep the peace. But what sort of peace could an establishment make? It might be the peace of the churchyard, where there is peace because there is no intellectual—no moral vitality, (hear,) where there is peace, because every eye is dim, and every arm nerveless, and where force wars not with force, nor man with man; because all are fast mingling into one mass of corruption, and the only sense of vitality left is that of the crawling reptile who feeds and fattens there. (Great cheers.) So much for the abstract principle of our establishment. It was scarcely necessary to say that this description was not intended to apply to the church of England, for it was agreed on all hands that the Church of England was the best of all established churches. He would not go into the religious part of the question, because that fell more properly to the lot of those whose duty it would be to propose the succeeding resolutions.

Mr. Buckingham, M.P. said that the church at the present time depended on three distinct kinds of property. The first consisted of tithe; another consisted of endowments, benefactions, and legacies left by pious individuals; and the third consisted of rates taken from the population generally, for the repair of the churches and other uses. Of these three classes of property the tithe was of Jewish and Levitical origin; and if he had read the Bible rightly, it was given by the Levites for the maintainance of the priests, because they had no other means of support. But being of Jewish origin, they ought to have no place in Christian estimation; they ought to be as utterly abolished as the sacrifices themselves (hear); and he might as well come forward and demand an oblation of bulls, rams and goats, (cheers,) or the various offerings of the Jewish ages, as demand those tithes which were for a Jewish ceremonial, and which had been wrongfully adopted by the Christian Church. Since then they did not belong to the Church or to the landlord, and as they should not be given up to the tenant, he contended for the right, and whenever he had an opportunity he would maintain the right, of the State to appropriate every farthing of those tithes. (Loud cheers.) The resolution was then put from the chair, and carried with acclamations, four or five hands only being held up against it.

Dr Bennett, of Silver Street Chapel, moved the following resolution: "That the alliance of Church and State subjects the Church to a degrading control in the appointment of its ministers and the conduct of its discipline; that it is hostile to the interests of religion, has caused persecutions, and fomented sectarian animosities; and is shown, by history, and experience, to be a far less efficient provision for the instruction of the people than would arise from leaving religion to voluntary support?"

Mr Wm. Howitt, of Nottingham, said that from the spirit which he had seen manifested, not only at that meeting, but at several others which he had had the pleasure of attending, he felt satisfied that they had now only to go on firmly, boldly, and confidently, and that success must attend them.

Mr Wire moved the following proposition: "That the alliance between Church and State is the origin of the grievances of which the Dissenters now complain."

Mr Gibson proposed a petition to the House of Commons, for the dissolution of the connection between Church and State, by removing the Bishops from the House of Lords (Loud cheering); by abolishing all compulsory payments, &c.

Mr O'Connell addressed the meeting, and eulogised the Dissenters, after which a vote of thanks was carried to Mr Hume, and the meeting separated."

MISCELLANEOUS.

INSPIRATION OF THE SCRIPTURES.

The following passages are by Soame Jenyns, and constitute part of a small work compiled and published a short time since by Rev. Archibald Alexander, D.D. professor of Theology in the Theological Seminary at Princeton, N. J. The compilation consists of several treatises in defence of Christianity by Watson, Jenyns, Leslie and Paley, with a preliminary discourse by the professor who compiled the work. Of the treatise of Jenyns, from whom this extract is taken, and who was an orthodox trinitarian Dr. Alexander says,—

"In this little work, which I can cordially recommend in the main, I would by no means make myself responsible for every opinion which the author has expressed. There is strong evidence, however to induce us to believe that this ingenious writer actually experienced the salutary efficacy of those truths which he so ably recommends. It is hard to believe the writer was not a sincere Christian." [p. 35 Prelim. Discourse.]

"Others there are who allow that a revelation from God may be both necessary and credible, but allege that the Scriptures, that is, the books of the Old and New Testament, cannot be that Revelation, because, in them are to be found errors and inconsistencies, fabulous stories, false facts, and false philosophy; which can never be derived from the fountain of all wisdom and truth. To this I reply, that I readily acknowledge that the scriptures are not revelations from God, but the history of them; the revelation itself is derived from God, but the history of it is the production of men, and therefore the truth of it is not in the least affected by their fallibility, but depends upon its internal evidence of its own supernatural excellence. If in these books such a religion, as has been described, actually exists, no seeming, or even real defects to be found in them, can disprove the divine origin of this religion, or invalidate my argument. Let us for instance grant that the Mosaic history of the Creation was founded on the erroneous but popular principles of those early ages, who imagined the earth to be a vast plain, and the celestial bodies no more than luminaries hung up in the concave firmament, to enlighten it; will it from thence follow that Moses could not be a proper instrument, in the hands of Providence, to impart to the Jews a divine law, because he was not inspired with a foreknowledge of the Copernican and Newtonian systems? or that Christ must be an imposter, because Moses was not an Astronomer? Let us also suppose that the accounts of Christ's temptation in the wilderness, the Devil's taking refuge in the herd of swine, with several other narrations in the New Testament, frequently ridiculed by unbelievers, were all but stories accommodated to the ignorance and superstitions of the times and countries in which they were written, or pious frauds intended to impress on vulgar minds a higher reverence of the power and sanctity of Christ, will this in the least impeach the excellence of his religion or the authority of its founder? or is Christianity answerable for all the fables of which it may have been the innocent occasion? The want of this obvious distinction has much injured the Christian cause; because on this ground it has ever been most successfully opposed, and on this ground it is not easily to be defended; for if the records of this revelation are supposed to be the revelation itself, the least defect discovered in them must be fatal to the whole. What has led many to overlook this distinction is that common phrase that the Scriptures are the word of God; and in one sense they certainly are; that is, they are the sacred depository of all the revelations, dispensations, promises, and precepts which God has vouchsafed to communicate to mankind; but by this expression we are not to understand that every part of this voluminous collection of historical, poetical, prophetical, theological and moral writings, which we call the Bible, was dictated by the immediate influence of divine inspiration; the authors of these books pretended to no such infallibility; and if they claim it not for themselves, who has authority to claim it for them? Christ required no such belief from those who were willing to be his disciples. He says, "he that believeth on me hath everlasting life"—John vi. 47? but where does he say he that believeth not every word contained in the Old Testament, which was to be written for the instruction of future generations, hath not everlasting life? There are innumerable occurrences related in the Scriptures, some of greater, some of less, some of no importance at all; the truth of which we can have no reason to question, but the belief of them surely is not essential to the faith of a Christian. I have no doubt but that St. Paul was shipwrecked, and that he left his cloak and parchment at Troas, but the belief of these facts makes no part of Christianity, nor is the truth of them any proof of its authority. It proves only that this Apostle could not in common life be under the perpetual influence of inspiration; for had he been so, he would not have put to sea before a storm, nor have forgot his cloak. These writers were undoubtedly directed by supernatural influence in all things necessary to the great work which they were appointed to perform. At particular times and on particular occasions they were enabled to utter prophecies, to speak languages, and to work miracles, but in all other circumstances they seem to have been left to the directions of their own understandings, like other men. In the sciences of History, Geography, Astronomy and Philosophy, they appear to have been no better instructed than other men, and therefore were not less liable to be misled by the errors and prejudices of the times and countries in which they lived. They related facts like honest men, to the best of their knowledge or information, and they recorded the divine lessons of their master with the utmost fidelity, but they pretended to no infallibility, for they sometimes differed in their relations, and they sometimes disagreed in their sentiments. All which proves that they did not act or write in a combination to deceive, but not in the least impeaches the truth of the revelation which they published; which depends not on any external evidence whatever. For I will venture to affirm that if any one could prove, what is impossible to be proved, because it is not true, that there are errors in Geography, Chronology, and Philosophy, in every page of the Bible, that the prophecies therein delivered are all but fortunate guesses, or artful applications, and the miracles there recorded no better than legendary tales; if any could show that these books were never written by their pretended authors, but were posterior impositions on illiterate and credulous ages, all these wonderful discoveries would prove no more than this, that God, for reasons to us unknown, has thought proper to permit a revelation by him communicated to mankind to be mixed with their ignorance, and corrupted by their frauds from its earliest infancy, in the same manner in which he has visibly permitted it to be mixed and corrupted from that period to the present hour. If in their books a religion superior to all human imagination actually exists, it is of no consequence to the proof of its divine origin by what means it was then introduced, or with what human errors and infatuations it is blended. A diamond, though found in a bed of mud is still a diamond, nor can the dirt which surrounds it depreciate its value, or destroy its lustre." pp. 214—215.

[From Bancroft's History of the United States.]

THE PILGRIMS.

And now [1620] the English at Leyden, trusting in God, and in themselves, made ready for there departure. The Speedwell, a ship of sixty tons, was purchased in London; the Mayflower, a vessel of one hundred and eighty tons, was hired in England. These could hold but a minority of the congregation; and Robinson was therefore detained at Leyden, while Brewster, the teaching elder, conducted the emigrants. Every enterprise of the Pilgrims began from God. A solemn fast was held. "Let us seek of God," said they, "a right way for us, and for our little ones, and for all our substance." Anticipating their high destiny and the sublime doctrines of liberty, that would grow out of the principles, on which their religious tenets were established, Robinson gave them a farewell, breathing a noble spirit of Christian liberty, such as was hardly then known in the world.

"I charge you before God and his blessed angels, that you follow me no farther, than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his holy word. I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no further than the instruments of their formation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you, remember it, 'tis an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written word of God."

The Pilgrims were accompanied by most of the brethren from Leyden to Delft-Haven, where the night was passed "in friendly and Christian converse." As the morning dawned, Robinson, kneeling in prayer by the sea-side, gave to their embarkation the sanctity of a religious rite. A prosperous wind soon wafts the vessel to Southampton, and, in a fortnight, the Mayflower and the Speedwell, freighted with the first colony for New England, leave Southampton for America. But they had not gone far upon the Atlantic, before the smaller vessel was found to need repairs; and they entered the port of Dartmouth. After the lapse of eight precious days, they again weigh anchor; the coast of England recedes; already they are unfurling their sails on the broad ocean, when the captain of the Speedwell, with his company, dismayed at the dangers of the enterprise, once more pretends, that his ship is too weak for the service. They put back to Plymouth, to dismiss their treacherous companions, though the loss of the vessel was "very grevious and discouraging." The timid and the hesitating were all freely allowed to abandon the expedition. Having thus winnowed their numbers of the cowardly and the disaffected, the little band of resolute men, some with their wives and children, in all but one hundred and two souls, went on board the single ship, which was hired only to convey them across the Atlantic; and, on the sixth day of September, 1620, thirteen years after the first colonization of Virginia, two months before the concession of the grand charter of Plymouth, without any warrant from the sovereign of England, without any useful charter from a corporate body, the passengers in the Mayflower, under the guidance of a faithless captain, who had received a bribe to thwart their purposes, set sail for a new world, where the past could offer no favorable auguries.

Had New England been colonized immediately on the discovery of the American continent, the old English institutions would have been planted under the powerful influence of the Roman Catholic religion; had the settlement been made under Elizabeth, it would have been before [illegible] had conducted to a corresponding activity of mind in politics. The Pilgrims were Englishmen, protestants, exiles for religion; men disciplined by misfortune, cultivated by opportunities of extensive observation, equal in rank as in rights, and bound by no code, but that which was imposed by religion, or might be created by the public will.

The eastern coast of the United States abounds in beautiful and convenient harbors, in majestic bays and rivers; the first Virginia colony, sailing along the shores of North Carolina, was, by a favoring storm, driven into the magnificent bay of the Chesapeake; the Pilgrims, having selected as the place for their settlement the mouth of the Hudson; the best position on the whole coast, were, by the treachery of their captain, conducted to the most barren and inhospitable part of Massachusetts. After a long and boisterous voyage of sixty-three days, during which one person had died, they espied land, and in two days more, were safely moored in the harbor of Cape Cod. Dutch cupidity and English intolerance combined to effect the first settlement of New England

Yet, before they landed the manner in which their government should be constituted, was considered; and, as some were observed "not well affected to unity and concord," they formed themselves into a body politic by a solemn voluntary compact.

"In the name of God, amen; we whose names are under-written, the loyal subjects of our dread sovereign King James, having undertaken for the glory of God, and advancement of the Christian faith, and honor of our king and country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents, solemnly and mutually, in the presence of God, and of one another, covenant and combine ourselves together, into a civil body politic for our better ordering and preservation, and furtherance of the ends aforesaid; and by virtue hereof, to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most convenient for the general good of the colony. Unto which we promise all due submission and obedience."

This instrument was signed by the whole body of men, forty one in number, who, with their families, constituted the one hundred and one, the whole colony, "the proper democracy," that arrived in New England. John Carver was immediately and unanimously chosen governor for the year.

Men, who emigrate, even in well-inhabited districts, pray that their journey may not be in the winter. Wasted by the rough and wearisome voyage, ill-supplied with provisions, the English fugitives found themselves, at the opening of winter, on a barren and bleak coast, in a severe climate, with the ocean on one side and the wilderness on the other. There were none to show them kindness or bid them welcome. The nearest French settlement was at Port Royal; it was five hundred miles to the English plantation at Virginia. As they attempted to disembark, the water was found so shallow, that they were forced to wade; and,

in the freezing weather, the very act of getting on land sowed the seeds of consumption and inflammatory colds. The bitterness of mortal disease was their welcome to the inhospitable shore.

The season was already fast bringing winter and the spot for the settlement remained to be chosen. The shallop was unshipped, and it was a real disaster to find, that it needed repairs. The carpenter made slow work, so that sixteen or seventeen weary days elapsed, before it was ready for service. But Standish and Bradford, and others, impatient of the delay, determined to explore the country by land. "In regard to the danger," the expedition "was rather permitted than approved." Much hardship was endured; but what discoveries could be made in Truro and near the banks of Paomet creek? The first expedition in the shallop was likewise unsuccessful; "some of the people, that died that winter, took the original of their death" in the enterprise; "for it snowed and did blow all the day and night, and froze withal." The men, who were set on shore, "were tired with marching up and down the steep hills and deep vallies, which lay half a foot thick with snow." A heap of maize was discovered; and further search led to a burial place of the Indians; but they found "no more corn, nor anything else but graves."

At length the shallop was again set out, with Carver, Bradford, Winslow, Standish, and others, with eight or ten seamen. The cold was severe; the spray of the sea froze as it fell upon them, and made their clothes like coats of iron. That day they reached Billingsgate Point at the bottom of the bay of Cape Cod, on the western shores of Wellfleet harbor. The next morning the company divided; those on shore find a burial place, graves, and four or five deserted wigwams: but neither people, nor any place, inviting a settlement. Before night, the whole party met by the seaside, and encamped on land together near Namskeket, or Great Meadow Creek.

The next day they rose at five; their morning prayers were finished; when, as the day dawned, a war whoop and a flight of arrows announced an attack from Indians. They were of the tribe of the Nausites, who knew the English as kidnappers; but the encounter was without further result. Again the boat's crew give thanks to God, and steer their bark along the coast for the distance of fifteen leagues. But no convenient harbor is discovered. The pilot of the boat, who had been in these regions before, gives assurance of a good one, which might be reached before night; and they follow his guidance. After some hours sailing, a storm of snow and rain begins; the sea swells; the rudder breaks; the boat must now be steered with oars; the storm increases; night is at hand; to reach the harbor before dark, as much sail as possible is borne; the mast breaks into three pieces; the sail falls overboard; but the tide is favorable. The pilot, in dismay, would have run the boat on shore in a cove full of breakers; "about with her," exclaimed a sailor, "or we are cast away." They get her about immediately, and passing over the surf, they enter a fair sound; and get under the lee of a small rise of land. It is dark and the rain beats furiously; yet the men are so wet and cold and weary, they slight the danger to be apprehended from the savages, and, after great difficulty, kindle a fire on shore.

Morning, as it dawned, showed the place to be a small island within the entrance of a harbor. The day was required for rest and preparations. Time was precious; the season advancing; their companions were left in suspense. The next day was the "Christian Sabbath." Nothing marks the character of the Pilgrims more fully, than that they kept it sacredly, though every consideration demanded haste.

On Monday, the eleventh day of December, Old Style, the exploring forefathers land at Plymouth. A grateful posterity has marked the rock, which first received their footsteps. The consequences of that day are constantly unfolding themselves, as time advances. It was the origin of New England; it was the planting of the New England institutions. Inquisitive historians have loved to mark every vestige of the Pilgrims; poets of the purest minds have commemorated their virtues; the noblest genius has been called into exercise to display their merits worthily, and to trace the consequences of their daring enterprize.

The spot, when examined, seemed to invite a settlement, and, in a few days, the Mayflower was safely moored in the harbor. In memory of the hospitalities, which the company had received at the last English port, from which the ship sailed, this oldest New England colony obtained the name of Plymouth. The system of civil government had been established by common agreement; the character of the church had for many years been fixed by a sacred covenant. As the Pilgrims landed their institutions were already perfected. Democratic liberty and independent Christian worship at once existed in America.

DOCTRINAL.

[From the Christian Pioneer.]

CALVINISM—ITS DOCTRINES AND SPIRIT.

There is another consideration that cannot fail with men of enlarged minds, to discredit this terrific doctrine. The population of the globe has been computed to amount to 1,000 millions. Of these, not more than 200 millions live in Christian countries. The remaining 800 millions, therefore, are doomed to suffer the wrath of God and the pains of hell for ever, merely because they have had the misfortune of being born. But out of these 200 millions who live in Christian countries, not more than one-fourth belong to the Reformed Church; and of this one fourth, these 50 millions, judging by the principles of Calvanistic preachers, we cannot think that more than one-half are in the way of salvation; so that out of 1,000 millions of people, there are not at the present moment, more than 25 millions in a state of salvation! Except this insignificant minority, all the present inhabitants of the globe are training up for endless misery! But conceive, if you can, what a dreadful matter this comes to in the series of generations, of ages, of centuries, past and yet to come! Of the present race, consisting of 1,000 millions, 975 millions are doomed to inexpressible torments—so of the last; and that before—and backwards, and forwards, in a long and dreary succession,—all, all doomed to endure, for the sin of another, for the fault of being born, or for the good pleasure of God, the inconceivable anguish of endless pains!

But what can be the emotions of the insignificant few who are rescued from the general doom? Here, in this state, the sight or the knowledge of pain gives pain; even a stranger's sufferings move our compassion and trouble our repose. Will not heaven itself, then, be converted into hell, at the thought of countless multitudes enduring endless pain—and of these multitudes, some who have lain on the bosom, eaten of the bread, and drank of the cup of the elect—whom they once cherished as the apple of their eye, and beloved as the sharers and the heighteners of their joy,—can heaven be heaven to them, when their dearer self is banished from its joys, and involved in endless perdition? Yes; so says system—the theology, not of the Bible, not of nature—but of the schools. A popular work (Boston on the Fourfold State) assures us this will be the case. "The Lamb of God," he says, "shall roar as a lion against them, and the saints shall say 'Hallelujah.' No pity shall be shown to them from their nearest relations. The godly wife shall applaud the justice of the Judge in the condemnation of her ungodly husband; the godly husband shall say Amen, to the damnation of her who lay in his bosom; the godly parents shall say, 'Hallelujah,' at the passing of the sentence against their ungodly child; and the godly child shall from his heart approve the damnation of his wicked parents—the father who begat him, and the mother who bore him." I have already said, that the statement of Calvinism was its refutation; and I may safely leave the appeal, in the sentiments which such assertions will excite in my readers' bosoms. If such be heaven—if such the emotions we are there to experience—if such the state of things that futurity is to disclose—earth is no type of heaven, and heaven is no object of desire to those who feel the natural emotions of humanity. All things will be changed, not for the better but for the worse: mothers will become what would be called monsters on earth; fathers will exchange bowels of tenderness, for dispositions to rejoice in the calamity of their own flesh and blood. The Deity will no longer bear with our waywardness—no longer wear the crown of mercy—no longer be environed with a halo of benignity; the earth will be no longer glad with the song of happy myriads—the heavens no longer resplendent with gladdening beams;—all will be changed. The sun must withdraw its light, the moon forget her rising, and the universal face of nature be covered with a funereal pall. And this is but preparatory to horrors inconceivable and endless, to be suffered by an overpowering majority of all the rational creation!

After this, we need not wonder that system should have so perverted the understanding, as to lead it to approve of the infliction of pain, imprisonment, and death, for an adherence to what was conscientiously believed to be the truth. Such has too often been the effect of the doctrine taught by Calvin. The Genevese Reformer himself was in principle and practice a persecutor. And so entirely did he approve of persecuting measures, that he wrote a treatise in defence of persecution, maintaining the lawfulness of putting heretics to death: heretics, that is—as his conduct showed—those who differ from him in religious opinions. Nor has the principle of persecution been disavowed by all those who term themselves his followers, in more recent times. The Assembly's Catechism teaches, that it is contrary to the second commandment to tolerate "a false religion;" by which is meant, one different from that therein taught. It is not my intention, as indeed I have not time, to pursue the application of this principle by Calvinists, from the time of their talented but sour-minded leader. I am happy to say, that in this principle, as in others, Calvinism is no longer what it was. To hasten its downfal—to extirpate its remnants, has been my aim, by exhibiting its doctrines in their genuine form.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

A REMARKABLE PARAGRAPH.

In the American Edition of the New Edinburgh Encyclopedia, under the word "Theology," we have the following remarkable paragraph relating to the doctrine of the Trinity:

"There is one thing connected with this subject which cannot but strike every person as remarkable. The Trinity is no where announced in the New Testament as a new doctrine, neither is it any where formally taught: it is taken for granted, or stated as a matter of course, and referred to rather as a thing that was well known, than as a doctrine which had been unheard of before.

The next paragraph contains the following question and answer:

"Was this doctrine then known to the Jews under the Old Testament dispensation? It certainly is not expressly taught in the sacred writings anterior to the Christian revelations, but it is pretty evident that the Jews must have had some notion of plurality as connected with the divine nature. This is implied in the phraseology of scripture, as when the Creator says, "Let *us* make man."

Had the doctrine of the Trinity been clearly stated or taught in the Old Testament, and well understood by the Jews prior to the ministry of the Messiah, this circumstance might have been urged as furnishing a reason why the "Trinity is no where announced in the New Testament as a new doctrine, neither any where distinctly taught"—either by Christ or his apostles. But the Israelites had never been taught this doctrine, either by Moses or any other prophet. They were taught this creed—"Jehovah is our God; Jehovah is one." God revealed himself unto this people as the "HOLY ONE"—not the *holy three;* and his first commandment was this—"Thou shalt have no other Gods before *me*"—not before *us*. What is asserted by the writer from whom we have quoted, respecting the New Testament, is equally true of the Old. For it is an undeniable truth, that the "Trinity is no where announced in the Old Testament as a new doctrine, neither is it any where formally taught." Shall we hence infer that the doctrine was well known to mankind anterior to any of the revelations contained in the sacred volume, and that this is the reason why the doctrine was not taught in the Old Testament? Such an inference would be as well founded as the reasoning of the writer in the Encyclopedia, respecting the omission of the doctrine in the New Testament. He admits that the doctrine certainly is not taught in the sacred writings anterior to the Christian revelations; and yet he would have us believe that its being well known before the coming of the Messiah is the reason why the Trinity is no where announced in the New Testament as a new doctrine, neither any where formally taught.

In my opinion it may with truth be affirmed, that "the Trinity is no where announced in the" BIBLE, "as a new doctrine, neither is it any where formally taught," as new or old, nor even alluded to by any inspired teacher. I do not, however, hence infer, that the doctrine was always understood by mankind without the aid of revelation. On the contrary, I infer that the doctrine was not known to the inspired teachers, or that, in their opinion, it was unworthy of any place among "the oracles of God."

I may ask, is not that Christian an object of pity who is so under the dominion of prejudice as to regard the doctrine of the Trinity as an essential article of faith, even after he has become convinced that the doctrine is not clearly "announced" or "formally taught" in any part of the Bible?

REFLECTOR.

FOR THE CHRISTIAN REGISTER.

EXTRACTS FROM A MANUSCRIPT TRANSLATION AND PARAPHRASE OF THE NEW TESTAMENT WITH NOTES.

JOHN, CHAP. I.—There was intelligence* from the beginning, even from eternity; and this intelligence was with God, and indeed was God. This intelligence, I repeat, was with God. All things were made by it; and without it nothing was created, which was made. For in this intelligence was life, (it was a life giving power) and it was also the light of mankind. This intelligence, or reason, shone in a world of darkness and ignorance; and the ignorance was too great either fully to understand, or to suppress it.†

Now there was a man by the name of John, sent by God, to be a witness and herald of that great light‡ (which was about to appear) so that all by his agency, might believe on him.‖ John was not that great light expected, but he bare testimony to him, and excited attention to him. But the great and true light, is he who (by his doctrine) giveth moral and spiritual instruction to all the world. (He is the light of the world, and his gospel is the communication of that light.) He was in the world, but the world did not recognize him. He came among a people, who professed to have the knowledge of the true God; but even they did not receive him, (so worldly minded and corrupt were they.) But to the few who did receive him he gave power to become the sons of God. His doctrines imparted to them a spiritual and divine nature. And these were not merely Jews, children of Abraham or David; or pupils of the scribes and Pharisees, who claimed all the knowledge of God and of his laws by Moses; but such as had a holy spirit and were ready to do the will of God. They received the truth, and the truth made them free. Moreover, this divine intelligence was imparted to a man, who abode among us. He had the spirit of God without measure, and we beheld his moral glory and dignity, full of grace and truth; (such a glory as an only Son has from a Father) and of his fulness, we have received grace on grace; or abundance of grace, for our own spiritual good, and the spiritual good of others, whom we are to teach. The law (which was indeed useful in the period when it was given) was given by Moses; but truth and grace came by Jesus, the anointed one of God. No one hath ever seen God; but the beloved Son,§ who is in the bosom of the Father, he hath revealed him to us.

* *Logos*, which some translate word, is far more significant than either the Latin or English term used for it. It implies wisdom, reason or intelligence: an active, intelligent, life-giving principle. Thus Heb. xi 3. The heavens were made by *the word of God*; by the wisdom and power of God. When John wrote, which was probably 25 or 30 years later than the evangelists, there was a great deal said both by Jews and Christians, about *Logos*, or the attribute of divine wisdom and power, by which all things are made and governed. The Apostle therefore chose to refer to it in his introduction; and to show that the divine intelligence, the source of all power, wisdom and truth, was imparted to, or dwelt in Jesus of Nazareth, and had been manifested to the world by a human being; whose doctrines and work proved that he came from God; the only true God.

† Ignorant as the world was, and far as it was from fully comprehending this divine wisdom or reason, it gave indications of some obscure apprehension of spiritual and divine things.

‡ A teacher was a light. "I am the light of the world."

‖ The design in sending John Baptist was to excite the attention of the Jews to Jesus when he should appear. "John did no miracle, but all which he spoke of Jesus was true; and therefore many believed on Jesus."

§ *Beloved Son* is one highly endowed and devoted—and to be in the *bosom of the Father* is to have uncommon revelations of spiritual and divine things.

JOHN, CHAP. III.—Among those who came to Jesus was Nicodemus,* a Pharisee and a Jewish ruler. And it was night when he came, (for he was unwilling the Jewish teachers should know of it,) and addressing Jesus, with respect, he said, we are convinced that you are a teacher from God; because no one could do the miracles which you have done unless God be with him, or assist him. This was meant for a confession of faith in Jesus, as the Messiah, or as a great and true prophet. But Jesus would put his religion to the test, and have him know, that he must possess new and spiritual views to become a member of the Messiah's kingdom; and he said, except a man be born anew he cannot even perceive (or discern) the kingdom of the Messiah. Nicodemus appeared to be surprised, and asked, how a man could be born a second time, and when he was old; taking the words of our Lord in a literal sense, when they evidently were spoken in a figurative or spiritual sense, (and at that time nothing was more common among the Jews, than that kind of phraseology). Jesus replied; except a man be born of water and of the spirit, he cannot enter into the kingdom of the Messiah: for that is a spiritual kingdom. He must have courage to make an open and public profession of his faith; and he must have a taste and desire for spiritual things; else his belief in me as one who worketh miracles, or a teacher from God is vain. That which is born of the flesh is sensual, but he who has a holy spirit is spiritual. Do not wonder then, because I say, that you must be born anew—and must acquire a spiritual nature. The spirit* goes forth where it will; it is free; you may hear its voice, but you know not whence it comes, nor where it goeth; and so is every one who is spiritual; he is free, he is not in bondage to the flesh; he is born into a new world. Nicodemus still expressed his surprise. But Jesus interrogated—what, you a teacher of religion, and know not these things? I speak of no mysteries, and of no new revelations. The good men of your own nation, and good and pious men of all ages and nations have taught, that to be truly religious, and to be fit for heaven, man must have other than a common worldly disposition and nature, must be spiritual.

* It is contrary to all correct writers, to use the same word in different senses in the same sentence. *Pneuma* must mean *spirit* in both parts of the verse. To say, that it means spirit in one place, and mind in the other, is without authority, or precedent, and evidently in violation of the rules of good writing and common sense. The apostle says, that which is born of the flesh; that which is of the flesh, or comes from the flesh, is flesh only: is fleshly, and sensual or animal. But that which is born of the spirit; which is of and from the spirit, is formed of and by the spirit; is spirit also, or is spiritual, as contradistinguished from flesh, or fleshly. Then he goes on to define the spirit or to speak of its nature, its peculiar property. It is free, essentially free. It goes forth, it expands, where it pleases; its voice is heard; we perceive its existence; though we cannot tell from what place it comes or where it goes. So is every man who is born of the spirit. Every one born, or made, or endued with the spirit, is also free—he is not confined to the Messiah, nor under its government; but is spiritual. He has a new nature, or his spiritual nature is developed; it acts, expands, and puts forth new powers.

CHRISTIAN REGISTER.

BOSTON, AUGUST 2, 1834.

CHRISTIAN EXAMINER'S REVIEW OF HENGSTENBURG'S CHRISTOLOGY.

We have inserted on our first page an article on the inspiration of the scriptures, from a work recently published by Rev. Dr Alexander, Professor in the Theological Institution at Princeton, N. J; and we ask for it the special attention of the editor of the Boston Recorder, and all others who are disposed to stagmatize as infidels those who deviate from their standard of Orthodoxy in regard to inspiration. We have particular reference now to the notices which have been taken in the Recorder and the Atlas, of a recent review of Hengstenberg's Christology, in the Christian Examiner. Whoever reads the article in the Examiner with any degree of candor, must admit, (however much he may differ in his conclusions) that it was prepared by the reviewer with the most hearty desire to advance the best interests, authority, and influence of Christianity, and to establish its claims on an immovable basis. How far this purpose has been effected is another question to be determined by each and every reader for himself, according as the argument may strike his own mind. But even supposing the reader is not satisfied with the argument, still the circumstance that the writer regarded it himself as the best and only true means of defending Christianity against its infidel opposers,—this should at least shield him from abuse, if it did not secure for him our respect, for the fearless manner in which he advances and aims to vindicate what he regards as important truth—at the manifest hazard of misrepresentations and exposure to the reproaches of illiberal minds.

And here, we will refer, for the purpose of explanation, to an expression in our previous notice of this article in the Register of the 12th ult. We remarked, that in our opinion, but few of the Unitarian denomination had embraced the opinions of the reviewer, in the part of the article relating to the application of the prophecies of the Old Testament to Jesus Christ; and that as a matter of Justice, the doctrine advanced by the reviewer, should be regarded as the speculation of the reviewer, and not as the generally received and settled opinion of the party.

Now it was the farthest from our purpose to cast odium on the reviewer, or to interfere with the fair influence of his reasonings. Our remark was not intended to refer so much to the truth or falsehood of the doctrine, as to its liability to be used by an enemy as an instrument to prejudice the influence and progress of liberal principles. Our purpose was, to warn the enemies of our cause not to take advantage, as they had been wont to do in similar cases, of the unpopularity of the doctrine advanced, to prejudice the public mind, and injure the reputation and influence of a whole class of Christians, when probably but few embraced the doctrine in question. Though from all former experience we had reason to suppose that the caution would be a fruitless one, yet it was not to have been imagined, that one could have produced an article on the subject so grossly unfair and so violently denunciatory as the editorial remarks in the Recorder of last week.

We have not time now to notice this article as it deserves,—its confident assertions, its sophistical reasonings; and its unfairness in stringing together ten garbled extracts in succession without a word of explanation to point out the connexion and bearings of the passages. Does not that editor know very well,—and how can he justify himself to his own conscience in having done it—that he has given to his readers an impression of the views entertained by the writer in the Examiner, in regard to the character and authority of Jesus Christ, altogether different from what they would have received by reading the article, and quite foreign from the truth?

Who would imagine, from reading the article in the Recorder, that the review in the Examiner contained any passage like the following?

"That Jesus was an inspired prophet, a teacher sent from God, is proved by miracles, in connexion with a doctrine worthy of the divine interposition to reveal. For the proof of this proposition, miracles addressed to the senses of the contemporaries of Jesus, and transmitted to us by contemporaneous history, are the best species of evidence we can imagine. The proof is complete, and would be so, though we knew nothing of such a book as the Old Testament."

Or like the following,—which we quote that our readers may learn more fully the reviewer's opinions from his own words. Having stated that he had not received satisfaction from writers who had undertaken to prove the fulfilment in Jesus of predictions relating, or supposed to relate to a Messiah,—he proceeds to say—

"We are, therefore, unwilling to admit that the truth of the Christian religion does in any sense depend upon the literal fulfilment of any predictions in the Old Testament by Jesus, as a person. We regard Christianity as supported by the intrinsic value of its doctrines and precepts, and their adaptation to the wants and weaknesses of mankind, and by the facts recorded in the gospel history; by the life, death, and resurrection of our Saviour. The Hebrew prophecies do not add any thing to the strength of our conviction arising from the historical evidence, that Jesus was a teacher sent from God. We should be sorry to suppose that this evidence would be affected by any view, which can be taken of the connexion between the Old Testament and the New; even by that view, which supposes that there are no proper predictions relating to Jesus, as a person, in the Old Testament.

That Jesus was the Messiah in the sense in which he claimed to be so, we are far from questioning. But whether he can be shown to be the subject of supernatural prophecy or not, he was anointed by God with the holy spirit, and with power to sustain the office of Instructer and Reformer of the world; he was sanctified and sent into the world to accomplish purposes of God, and to introduce a dispensation, for which the whole Jewish economy had been a preparation, and by which the best hopes and most ardent desires of prophets and righteous men would be more than answered. Might he not, then, claim to be the Messiah in the sense of being the agent of God for accomplishing purposes, which had been promoted by the preceding dispensation, and for introducing a more glorious dispensation for which the preceding had been a preparation, to which it tended, and in which it was designed to end?

It has not been our purpose to enter on an argument respecting the peculiar views entertained by the writer in the Examiner, on the subject of prophecy. Let his argument have such weight and only such as it may deserve; but let those who attempt to give an account of it be careful to represent it fairly.

In regard to the complaints made in the Recorder and elsewhere of the views taken of the subject of inspiration by the writer referred too, our reference to the remarks of Mr. Jenyns on the same subject, which we have inserted in another column, must at present suffice. Let it be recollected that they have been selected and sent before the public as a valuable aid in defence of Christianity, by a highly respected professor of the Orthodox Theological Institution at Princeton.

THE TEMPERANCE CAUSE.

A pamphlet is just published by the Council of the Massachusetts Temperance Society which exhibits a most fearful detail of the poverty, vice and crime growing out of intemperance. The title of the pamphlet is this.—"Plain facts addressed to the inhabitants of Boston, on the city expenses for the support of Pauperism, Vice and Crime; published by the Council of the Massachusetts Temperance Society."

Tabular statements are given of the subjects of the House of Reformation, Criminal and Debtors Jails, House of Correction, State Prison and of those brought before the Municipal and Police Courts; and also of the subjects of the House of Industry, from which it appears that a large portion of all the cases may be traced to the influence of ardent spirits.

We can say, and every one who reads the pamphlet must say,—in the words of its preface—

"This appeal to the citizens of Boston presents startling facts. But for such and similar testimony, furnished by the records of other cities and towns, it were truly hard to believe that a pauperism so almost hopeless, crimes so various, disease and debt so wretched and so great, could all be produced by a single cause. Yet it is all true."

House of Reformation. During the seven years and seven months since the House of Reformation was established, the number of subjects has been four hundred and fifty. They are youth of both sexes whom it is designed to arrest in early stages of delinquency, and by suitable care and instruction, prepare them to become useful citizens. The expense of this establishment up to the present time has been $50,022,97. The master and chaplain of the House of Reformation, after considerable pains to ascertain the *habits* of the parents of these children have *stated* it as their decided opinion that two *thirds* of the parents were intemperate, and hence that two thirds of this expense for the support of Juvenile delinquents is to be attributed to this cause.

The Criminal Jail. The number of Commitments to the Boston Jail during the ten years ending April 1, 1834, was nine thousand nine hundred and thirty six. The expense of the Jail in that time was $20,798,49. It was stated as the opinion of the Physician of the Jail, and of the Sheriff, that three quarters of those who have been committed for crime have been intemperate men.

Debtors Jail. The number committed to the Boston Jail during the ten years ending April 1, 1834 was nine thousand three hundred and six. The expense of the Debtors Jail in ten years has been $137,921,44. One of the Overseers of the House of Correction in Leverett st. states as his opinion, after seven years observation, that from one half to three fourths of the commitments to the debtors prison, originated, directly or more remotely from intemperance.

House of Correction. The cases of conviction to the House of Correction for ten years past have been four thousand six hundred and eleven. The

expense of supporting the establishment in that time has been $78,251,25. The most decided testimonies have been published by the Master, the Chaplain, the Jailor, the Physician and the Overseers, that about all who are committed are drunkards.

Police Court. It is stated as the opinion of the Judges of the Police Court, that three quarters of the criminal conduct complained of in that Court is to be attributed to the use of intoxicating liquor.

From an accurate record of one of the Judges, of the cases tried by himself, it is estimated, if the experience of the other Judges corresponded with his,—that during eleven years there were twelve hundred and twenty six cases whose crimes were caused by intemperance.

Municipal Court. The Judge testifies that in his opinion three fourths of the subjects of criminal punishment in his Court may impute their disgrace to the intemperate use of ardent spirits.

State Prison. During the ten years ending April 1,1834 the number sentenced has been four hundred and four, from the city of Boston. The whole number, from all the other parts of the State was four hundred and twenty one.

The proportion of expense which falls to the share of Boston, for supporting the State prison, since 1827 is estimated at $14,646,00.

It is the testimony of the Warden and the Chaplain that, in their opinion, three quarters of all the persons sent to the State prison from Boston were habitually intemperate.

House of Industry.—The number sent here during ten years ending April 1st 1834, was seven thousand five hundred and eighty eight. The expense of supporting this pauperism has been $194,087, 67. The expense of out-door poor in the same time has been $131,370,92 amounting in all to $325,458,59.

What is the great cause of this amount of pauperism, and expense for its support?

In 1833 a statement was made to the Secretary of State respecting the inmates of the House of Industry, by which it appears that of 930 adults 670 were intemperate, and 159 more supposed to be intemperate; and of 343 children,257 had intemperate parents. Of the remaining 86, not twenty are known to have been the offspring of temperate fathers or mothers.

The present superintendent of the House of Industry, Mr Symonds, states that it is not uncommon to have in the establishment at the same time three generations of drunkards from the same stock,—parents and children and children's children. "The public are not aware" he adds, "what they are supporting at so great an expense."

The former superintendent of the House, expresses the opinion that seven eighths of the pauperism of that house is to be attributed to intemperance,—and that one half of this intemperance is to be attributed to the licensed and unlicensed grogshops.

The following testimony of a gentleman of untiring devotion to the moral interests of the community, is of too much importance to be omitted.

"From the establishment of the House of Correction, in 1823, I was seven years one of the Overseers of that institution; for several years, I have been connected with the House of Industry; and I have also been two years one of the Overseers of the Poor, which has led me to examine into the causes of the great amount of pauperism and crime in this city; and I have long since made up my mind, that, could ardent spirits be banished from society, three fourths of the expense attending the institutions referred to would be saved, and an immense amount of misery and wretchedness annihilated.

"I am also of opinion, from personal observation, and actual inquiry of the intemperate, that a very large proportion of all the intemperance, which so severely taxes this community, owes its origin to Dram-Shops. Moses Grant."

Boston, April 24, 1834.

We cannot overlook, in this connexion, the following statement of the Physician of the House of Correction.

"Some of the inmates of the House of Correction are sufficiently intelligent to speak the truth when sober, and I have frequently made it a point to examine them very closely respecting the time, place, and circumstances of their intoxication, and, with surprising uniformity, I have found that the scenes of their earliest temptation and fall have been the licensed or unlicensed dramshop; that, after making all due allowance for efforts, at exculpation, a great proportion of them were really victims, who could fairly lay a large part of their intolerable load of sin at the doors of men who were authorized by law to hold out temptations and administer draughts to their fellow-men, which are too often fatal to their virtue and happiness. Joshua B. Flint.

The average number of licenses for selling liquors in Boston for ten years past has been about 600.

One of the evils of the multitude of low licensed and unlicensed grogshops is not generally thought of. It is in relation to the foreigners who are continually arriving, and who, from the great number of these places in the streets most frequented by their countrymen, and the cheapness with which they obtain liquors, are tempted to drink to excess. Their families are thus thrown upon the public for support. The superintendent of the House of Industry has stated that in the three months previous to the 1st of April, 1834, the admissions to the House were of

American Origin,	70.
Foreign,	140.

Of 132 children under 12 years of age who were inmates on the 1st of April 1834, only 25 were the offspring of American parents.

To say nothing of the demoralizing influence of the use of ardent spirits, let us look a moment at the expense it entails yearly upon our city. During the ten past years, the expenses of the different establishments named above, (some of which however are estimated for only seven years) has been $495,726,82. Persons long familiar with the distressing details of vice and suffering which are attempted to be remedied or restrained by these institutions, give it as their opinion that three quarters of this expense is the direct consequence of intemperance. Three quarters of this expense, is $371,795,10. Three hundred and seventy one thousand seven hundred and ninety five dollars, then, have been expended during the past ten years, in support of intemperance. Few will doubt that this money could be better appropriated. What can be done to remedy so profligate a waste? Have our grog-shops any connexion with this subject? Let us see. Men of undoubted integrity and veracity, and competent to judge of the subject, from long acquaintance with the management of the institutions referred to in the pamphlet here noticed, have publicly stated that in their opinion, one half of the intemperance in our city is caused by the grog-shops. One half of this sum then, $175,897,50 has been paid in ten years, —or $17,589,75 annually, for the purpose of accommodating A. B. C. and D., with the privilege of dealing out poison to our citizens, and assisting to bring disgrace, misery and ruin upon multitudes of families. The expense is a light consideration in comparison with the other evils. The remedy, to a great extent is in our own hands. Let those who disbelieve these statements in regard to intemperance, and the evils it brings on society, go to the Jails, Almshouse, House of Correction, &c. and witness there for themselves the degradation and sufferings brought upon their fellow beings by ardent spirits. Let our retailers do the same, and if they have any remaining sensibility of conscience or humanity of feeling they must it seems to us, abandon all connexion with this abominable traffic at once.

The Proprietors of the North Church in Salem (Rev. Mr Brazer's) have voted, with great unanimity, to erect a new Church,and committees were chosen to carry their determination into effect. Several sites have been spoken of, as eligible for the location of the building, besides that of the old Church.

A new Universalist meeting house, recently erected in Cambridge, was dedicated on the 20th inst.

GENERAL INTELLIGENCE.

Balloon Ascension.—On Thursday afternoon Mr Durant ascended in his balloon from the enclosure erected by him below the Common. The enclosure was well filled and the spectators greatly interested by the process of inflation. The balloon was let loose a few minutes before six o'clock, and passed in a northeasterly direction over the Common, which was literally crowded with delighted spectators. The balloon soon rose to a great height, and took a more easterly direction. It was observed about forty minutes, when it was seen to descend in a position, as was afterwards ascertained, 3 miles beyond Nahant. The Hancock steamboat being in that neighborhood, at a quarter past seven o'clock, pursued the balloon several miles and left it apparently about 8 miles from Nahant, very near dipping in the water, and three vessels not far from the balloon.

At 8 o'clock on Friday morning nothing further had been heard of Mr Durant.

P. S. Mr Durant was taken up by the schooner Miner, of Thomaston, Capt Spaulding, 10 miles S. E. of Marblehead, 15 miles E. S. E. of Nahant, and 14 miles east of Lynn. A rope was first thrown to him from mast head. The balloon then suddenly rose about 100 feet, and soon afterwards burst and fell, carrying Mr Durant for a short time entirely under water. He states that he was much indebted to his "Life Preserver," which enabled him to rise when carried under water by the balloon, and entangled by the cords and net work around him. He returned safely to the city about nine o'clock on Friday morning.

House of Reformation.—The quarterly Report of the Directors of the House of Reformation, stating that there are at present in that institution sixty one boys and sixteen girls,—that Mr Francis C. Whiston, superintendent, had made a visit to New York and Philadelphia, to procure information respecting the management of similar institutions in those cities, and that the result has been to satisfy the Board that the establishment under their care is susceptible of great improvement, provided the necessary land and buildings can be obtained, the present being too small for the number it now contains,exclusive of the family of the superintendent, for whom it was stipulated apartments should be provided,—came down from the Board of Aldermen; accompanied by a memorial of the Directors, stating that the edifice now occupied as a House of Reformation, if it were not wanted for another purpose could not, by any alterations or additions, be made to furnish suitable accommodations for that institution; and recommending the erection of a suitable building, a plan of which they submitted. It consists of a central edifice 48 by 54 feet, and two wings 53 by 46 feet, making the whole length 154 feet, two stories high above the basement. The site proposed is on the hill near the south side of the City's land at South Boston. The directors are of opinion that $20,000 would be nearly sufficient to build such an edifice of brick. The memorial was committed to Messrs, Prescott, Harris and Blake.

Funeral Honors to Lafayette.—At Philadelphia, the 21st inst. was devoted by the citizens to the public expression of respect for the virtues of Lafayette, and their regret for the death of that friend of man and of human liberty. Arrangements were made last week, says the National Gazette, to bring into a procession some of almost every class of citizens, and suitable persons were appointed to Marshal the whole into a prescribed order.

A very great procession moved from the State House to Zion's church where public services were performed suited to the occasion.

New invention in surgery.—We learn that Dr Mott, of this city, has invented an instrument to convey a dissolvent into the bladder, by which means the collected deposits or stone, is effectually removed, without danger or pain. The instrument contains two liquids, by means of a double catheter, acting on a principle to prevent any danger to the parts from the active operation of the dissolvent on the stone, and guarding the other parts, by means of neutralizing its effects.

Asthma.—It is said that the fumes of ignited paper, saturated with a solution of salt-petre, give immediate relief in this distressing complaint. A correspondent of the Newark Advertiser, says, he has experienced its beneficial effects, and on the recurrence of a paroxysm, obtains almost instant relief from burning half a sheet in his room. The prescription is simple, and can be readily tested.

Edmund C.Genet, who came to this country as minister from the French Republic, soon after the revolution, died recently at his residence at Schodack, Penn., after a short illness.

During the last session of Congress $341,000 were appropriated for building vessels of war.

Gas in New Orleans.—Mr James H. Caldwain has introduced into New Orleans light by Gas. The Louisiana Advertiser, in making an estimate of the subject, says—The manufacture of gas would consume, suppose the whole city to be lighted, 300,000 barrels of Pittsburgh coal, which after making gas for the supply of 30,000 lamps, would leave 400,000 barrels of coke, to serve steamboats, locomotives, kitchens, &c. Already Mr C. has upwards of two miles of pipe laid, the buildings are up, already to be slated, and the most difficult part of the work, called the Tank and Gasometer, are under way. The tank is the most extraordinary work ever seen in this country. It is of cast iron, and measures 51 feet diameter; it is in itself, a very large building, and worthy the attention of the mechanic and the curious. It will contain 147,000 gallons of water.

Railroad in Panama.—A project is in agitation to open a communication by means of a railroad, between the Atlantic and Pacific Oceans, across the isthmus of Panama. The Deputies of the Provincial Assembly have granted Mr J. Paredes an exclusive privilege for this purpose—and it is thought that this project which has been before agitated will now succeed, as permanent tranquility seems to have been established in the kingdom. —The undertaking if carried into effect, will produce results of a highly important character to commerce.

From Europe.—We stated in our last that English papers to June 19th had been received.

A bill had been introduced into Parliament for the abolition of imprisonment for debt, except in cases of fraud. Measures were also in train for important alterations of the Poor laws.

Portugal.—The details of news from Portugal are quite interesting. Considerable indignation had been manifested at the theatres by the populace in Lisbon, against the Regent, at the lenity shown to Don Miguel in letting him escape, instead of bringing him before the Cortes, and punishing him for his crimes.

A Correspondent of the London Morning Chronicle gives a full account of the most interesting occurrences, and among others has the following statement.

The Regent and his Mini try have already meditated and brought to maturity, two most important decrees, published in this day's Chronica, hereunto annexed,which, in consideration of their unquestionable utility, I hail with as much pleasure as I was freely censuring their equalization of duty decree the other day. These two wise and highly beneficial measures, consist—

1st. In a decree, abolishing throughout Portugal, Algarves, the adjacent islands, and throughout all Portuguese dominions, all convents, monasteries, colleges, hospices, and all religious houses of every regular order. In short, all monkery, of whatever denomination, institution, or regulation that may be, and incorporating their goods with the national property. It appropriates their sacred vessels to the use of such dioceses as stand most in need of them, and assigns to every monk his support from the public treasury, with the exception of such as have borne arms in favor of the usurper, against the legitimate throne and national liberty; or have abused their ministry in the confessional chair or pulpit; accepted benefices or employments from the usurper; denounced and persecuted their fellow citizens for their adhesion to the Constitutional Charter, accompanied the troops of the usurper, or abandoned their convents since the restoration of the legitimate Queen.

To appreciate the extent of this decree one must have seen the immense number of lazy and idle monks and friars infesting every part of Portugal, their magnificent convents and princely endowments and revenues.

2. Another decree abolishes the Oporto Wine Company, established by the Marquis of Pombal in 1756, with a fund of 1,200,000 cruzados, increased in 1769 to 1,720,000 cruzados, and fenced round with extraordinary privileges, the suppression of which will secure to the consumers of Port wine in England a better and cheaper supply of this article of luxury if not of necessity. The duty of 12 milreis on the exportation of every pipe of Port wine, and of 20 milreis on every pipe of brandy, used as an admixture being abolished, and the growers of wine permitted to dispose of it how and to whom they please.

The agricultural interests of Portugal will be encouraged, and the wine merchants be relieved of the shackles and vexatious interference of the Company with their trade. Thus, all classes (the shareholders and employers under the Company's monopoly excepted) will thank the Minister of Finance for this beneficial measure, a great change of the policy of Pombal, his type in many other respects of his Anti-British feeling?

It is said that both these decrees were not to be published for some time, had not the occurrence at the theatre the other day rendered it expedient to conciliate the Constitutionalists, by giving them an immediate earnest of reform in Church and State.

A motion was made in Parliament for leave to bring in a bill to prevent the practice of duelling.

It is stated that Mr Rothschild has lent the Spanish Government 20,000,000 francs, to enable it to pay the July dividends.

Leopold and Queen arrived in Paris on the 8th ult.

The Duke of Wellington was installed Chancellor of Oxford with great pomp and splendor, on the 16th ult.

Government, it is said, intend to apply to Parliament for a renewal of the Irish Coercion Bill, with the omission of the Court Martial clause.

Jerome Bonaparte has received an instruction that his residence at Brussels is no longer deemed expedient.

The liabilities of the Bank of England on the average of the quarter ending the 3d of June were £33,461,000 —its assets £35,957,000.

The Lord Chancellor, in his examination before the committee of the House of Commons on the law of libel, expressed himself favorable to the repeal of the stamps on newspapers. He also gave it as his opinion, that no newspapers should be presented for libel except in cases of attack on private character.

All the scientific journals of Warsaw and Cracow have been suppressed by order of the Russian Government.

Communication Between Europe and Calcutta by Steam.—This project of communication by the Red Sea, was to go into operation on the first of May; as we learn by the following, taken from the Calcutta Philanthropist.

Arrangements have been made to apply the Steam Fund to the purpose for which it was raised. The *Forbes* has been engaged at the rate of 4,000 Rupees per mensem, to commence her first voyage for the Red Sea on the first of May next. This expense, with that also of insurance, and the requisite alterations to be made in the vessel, is to be defrayed by Government. The Committee have the option of employing the vessel for two more voyages on the same terms, The letter-postage is to be paid to Government; but all other freight and passage money will belong to the Committee.

Egypt.—There are some indications that Egypt will become a bone of contention between the great powers of Europe. The movements of the Mediterranean fleets look that way. Russia and the Porte, in any projected expedition upon the Vice Roy, will encounter, however, another Nile affair, and even more sanguinary from the combined forces of England and France. What strange revolutions are brought about! These two deadly enemies of the land and sea fighting side by side, perhaps against the grasping autocrat. But their own existence and self-preservation seem to demand it. Russia is obtaining a frightful influence in Europe. She has even so far out intrigued France or Egypt as to prevent Mehemet Ali employing the refugee Polish Officers.—*N. Y. Enq.*

Later from Europe.—Liverpool papers to June 24th have been received. They contain no additional news of importance.

Greece.—We quote the following from the Daily Advertiser respecting the state of things at the island of Samos on the 17th May.

The Ottoman has arrived at the port of Vathi and summoned the inhabitants to give in their submission. Instead of complying with this demand, in conformity with the anticipation of the Smyrna Journal, a general assembly of the Samiotes was held, in the town of Vathi, within sight of the Turkish fleet, and a reply to the summons was agreed to, in which they say that being of the Greek nation they are determined not to submit, but to emigrate to the kingdom of Greece. This reply was not received by the Turkish Admiral, who continued to maintain a strict blockade of the place. The General Assembly dissolved,after charging a deputation with the duty of making a public declaration that in negociating for their emigration to Greece, by a deputation sent not long since to the King of Greece, their proceedings were conformable to the principles of the pacification established between the Ottomans and Greeks, and that they still continue in amicable relation with the Sublime Porte.

Don Miguel.—The Madrid Gazette of the 9th inst. states that, according to the last accounts received by the Government, Don Miguel had embarked at Sines, for Italy, on board the English frigate the Stag.

A correspondent of the Morning Chronicle, says that it was stated at the palace in Lisbon, that Don Miguel's personal suite accompanying him into exile will con ist of 50 persons; among them is Lieutenant General Lemos, General Guedez, Galvao Mexia, &c.; that the Stag frigate will proceed to Genoa, and there land her singular cargo; that the Infanta Donna Isabella Maria does not accompany Don Miguel, who goes to Rome, the Emperor of Austria not being willing to receive him at Vienna after what has passed; it is understood that before Don Miguel was allowed to embark he handed over to Saldanha and Villa Flor, and also to Mr Grant, Secretary to Lord Howard de Walden, a full renunciation of all his pretentions to the Portuguese throne, pending the life of Donna Maria and her issue, with a solemn promise that he would never attempt to disturb the peace of the country by encouraging partisans who may set up such pretentions in his behalf.

Don Carlos.—This personage and suite having taken refuge on board the English ship Donegal, arrived at Portsmouth, England, on the 16th June. An English paper that announced his arrival states that "it is believed that Don Carlos wishes to proceed to Holland, but as he sought refuge on board an English ship without subjecting himself to any terms or restrictions, that we can hear of, there is no doubt but he will bend his steps, on some future day, towards his native land. His Royal Highness embarked on board the Donegal, on the 1st of June, having come some distance down the Tagus, in boats. His suite and himself; but more particularly the ladies, are but slenderly equipped with baggage; the whole were glad to avoid any chance of being cut off by Gen. Rodil. Don Carlos is accompanied by his Princess, Donna Maria Francisca, and her sister, Donna Maria Theresa, Princess of Beira, a widow, and both sisters to Don Miguel; three sons, Dons Carlos, John, and Ferdinand; the Bishop of Leon; Count Villavicencia, and Marquis Obando, Chamberlains; LaCalle, Confessor; Frias, Tutor to the Princess; Don Gomez, Chamberlain to the Princess of Beira; Don Ramon, Secretary to the Bishop; Generals Moreno, Marota, and Romagoza; besides Mareehals, Secretaries, physicians, grooms, gardeners, cooks &c. amounting in all to 39 persons. The destination of Don Carlos was not determined.

A general amnesty was published on the 29th of May, by which all political delinquencies were declared to be overlooked.

An annual pension of £15,000 stg. was allotted to Don Miguel, and he was permitted to dispose of his personal property on restoring the jewels and other property belonging to the crown and to private individuals.

More recent arrivals bring the official accounts of his declaration that he will no more interfere with the affairs of the kingdom of Portugal; and also his order to the Procurator of his household to deliver up the crown jewels.

MARRIAGES.

In this city, Mr Ferdinand Herman to Miss Mercy Allen, Mr Matthew Johnson to Miss Elizabeth Brownell.

In this city, on Thursday, by Rev. Mr Young, Mr Samuel Marshall to Miss Elizabeth L. Lincoln, both of this city.

In Cambridge, by Rev. Dr Holmes, Mr Oliver Sparhawk to Miss Sarah B. daughter of the late Dr Charles Coffin, of Beaufort, S. C.

In Salem, Mr Wm. Wyman to Miss Abagail B. Wiggin.

In Beverly, Mr Robert Remonds Jr., to Miss Abagail Dodge.

DEATHS.

In this city, on Tuesday last, after a long illness, Mrs Elizabeth Holland, 53; George Homer, youngest child of Mr G. Alexander Brewer, 5 weeks

In this city, Mrs Mary, wife of Joseph Sewall Esq., aged 70.

In Portland, Me., on the 23d ult. while on a journey, Mr George A. Sampson, of this city, aged 34. The sudden death of this estimable man has filled many hearts with sorrow. His elevated principles, his integrity and purity, his active zeal in promoting the interests of religious and benevolent institutions, commanded for him the respect and confidence of his fellow citizens, and cause his loss to be deeply lamented

In Dorchester, on Sunday evening, William H. Pierce, son of Mr John P.

In Salem, Mrs Catharine Matthews, 35; Mr Thomas Ingalls, 24

In Ipswich, Mrs Elizabeth Kingsman, 77.

In Groton, Mr John Lawrence, 58.

In Wareham, 23d inst. George W. son of the late Rev. George Barstow, of Hanson, 31.

In Northborough, July 25, William W. son of the late Rev. Peter Whitney, 59; death occasioned by a fall from a load of hay.

In Provincetown, 25th inst. Mrs Phebe, wife of Capt. Elisha Freeman, 42; 26th, Miss Eliza, daughter of Isaac Small, Esq., 18.

In St. Albans, Vt. July 21, Adam Beals, 79; he was one of the Boston Tea Party.

In New York, Mr Ephraim S. Gardner, stationer, of Salem, Mass.

In Kingston, N. J. Mr Charles Withington, son of Phineas W. Esq. late of Roxbury 31.

In Cincinnati, Mr Charles T. Boardman, of Cambridgeport, 33.

At Warwick Castle, Eng. Mrs Horne 93. She had the privilege of showing the Castle, by which she realized upwards of 30,000*l*.

BEAN'S ADVICE.

THIS popular marriage present may be had at the Christian Register office, neatly bound in morocco, and also in figured cloth,—as usual at reasonable prices to booksellers and clergymen. Aug 5.

PERIODICALS.

LILLY, WAIT & CO 121 Washington street, are Agents for and continue to receive the following works;

North American Review, Quarterly,	$5,00 per year.
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La France Literataire, twice a month,	5,00 "
Annals of Education,	2,00 "
New York Knickerbocker,	5,00 "
American Portrait Gallery,	6,00 "
Penny Magazine,	1,50 "
New England Magazine,	5,00 "
Penny Cyclopedia,	2,25 "
Lady's Book,	3,00 "
Library of Useful Knowledge,	3 50 "

together with all others published in this country or in Europe. august 2.

LIBERAL PREACHER FOR JUNE.

JUST published, at 134 Washington St. The Liberal Preacher for June 1834. containing a Sermon by Rev. Jonathan Farr—"Dorcas." august 2.

FOR Sale at this Office, a first rate Washington Press, Medium size.

MARYLAND STATE COLONIZATION SOCIETY.

Pursuant to notice given in the papers of the day, there was a public meeting on Wednesday evening, July 30th, at the Masonic Temple.

The meeting was organized by the choice of Horace Mann, Esq. as Chairman, and Messrs. H. H. Hoggeford and Francis O. Watts, Secretaries.

After prayer by the Rev. Mr. Adams, the Rev. Messrs. Breckenridge, agents of the Society, were severally introduced to the meeting, and made full and interesting statements, showing the relative condition as to numbers, &c. of the whites, the slaves and the free persons of colour in that State for the last forty years and at the present time; proving that the spirit of emancipation had been long continued and increasing.—That the friends of the coloured race, while they were also the friends of Colonization, had planted themselves on this point; and were seeking to direct and extend this spirit for the entire extinction of slavery in that State,—That instant abolition was impossible, and ruinous to all parties, if possible; that the elevation of the people of colour to a perfect equality with the whites, was what the whole South was united against as one man—and that while such an equality here would be no better for the blacks than a similar elevation in some other country, the pressing it and other kindred points,especially the notion of a future possible amalgamation, was chafing the minds of the people to madness, and ruining every cause that would do good directly to the black man. They went on to show that the question of slavery was left solely to the control of the States in which it exists;—and that all other efforts to control it are revolutionary and of necessity must fail, unless the slaveholding States one or more can be persuaded to act against slavery; That while Maryland was believed to be unalterably determined never to raise the black man in her bounds to complete equality in every social and political respect with the whites, she was believed also to have resolved to abolish slavery, there, if it could be done in a particular way, which way was, by removal of all the slaves from the state if possible; if not, the removal of as many as possible and the freedom of the remainder; and to this end a Territory in Africa had been procured,—suitable in all respects,—wise and just laws enacted for its government; a small band of colonists sent out; the *temperance* principle established as the basis of all their institutions; and the whole so heartily approved of by the native kings, that *two Princes*, heirs of two native thrones, are now in this city, voluntary hostages, in the care of the Maryland Society, for instruction in the arts of civilized life. That the authorities of the State of Maryland, and the people, have in various ways, and especially by liberal patronage, sanctioned all these doings—and that now, while other States to the South were restless at any interference with them, this State desired aid and sympathy in her effort to free herself from slavery; and the interest and support of Northern people are solicited to the fullest possible extent; certain that they can thus abolish Slavery, with the consent of a Slave State;—elevate the African, and by separating him from the race, that is too strong for him, do immeasurable good to Africa; and remove all just cause of heart-burning from amongst ourselves.

The following Resolutions were then offered by the Rev. Mr. Blagden, of this city.

Resolved, That we cordially approve of the principles of the Maryland State Colonization Society, and are ready to advance its interests in every right and practicable way.

Resolved, That a Committee of five be appointed by the Chair for the purpose of taking measures to obtain contributions for the furtherance of this object

The following gentlemen constitute the Committee:—Messrs. B. B. Thatcher, D. Noyes, J. Jenkins H. H Hoggeford, G. W. Blagden.

H. H. HUGGEFORD, FRANCIS O. WATTS, } Secretaries.

EMERSON'S THIRD PART of the North American Arithmetic. In answer to the numerous inquiries from Teacher's, relative to the progress made in this work, and the probable time of its publication, we remark, that the work will extend to about 275 pages, of which about 200 are now stereotyped,the work will probably be published by the first of September. RUSSELL ODIORNE & CO. July 26.

THE BIBLICAL REPERTORY, AND THEOLOGICAL REVIEW;

Conducted by an Association of Gentlemen in Princeton, New-Jersey, and published Quarterly, in January, April, July, and October: by

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The Biblical Repertory was begun at Princeton in 1825, by the Rev. Charles Hodge, Professor of Biblical Literature in the Theological Seminary, who was for a number of years its Editor. For the last four years it has been under the Editorial care of the Rev. James W. Alexander. The original intention of the conductors was to make it a repository of rare or valuable treatises in the department of Sacred Criticism and Biblical Interpretation, and it was the earliest publication of the kind in America. In 1829 the plan of the work was so far enlarged as to take in the whole field of Theological science, without however losing sight of its primary aim.

Notwithstanding many difficulties, it has continued for almost ten years to enjoy much patronage, as the vehicle of important information; and it is no assumption to say, that few works, during an equal period, have issued a greater amount of useful matter, appropriate to the wants and circumstances of the Christian public, and especially, of clergymen and men of letters. It has at all times exhibited and defended the doctrinal standards and distinctive polity of the Presbyterian Church. The articles which fill its volumes, have, in a majority of instances, proceeded from writers who possess the confidence of the church. These have given a full view of the most interesting controversies, and have presented a fair survey of religious literature and the state of theological opinion, by means of Reviews, Original Essays, and Translations.

Instead of enumerating all the articles which have appeared, the publisher prefers to subjoin a brief selection, from which some idea may be formed of the character and contents of the work.

I. Original Essays and Dissertations. The plans and measures of the American Education Society have been discussed in a number of interesting treatises, which excited very general attention. Various important articles have appeared, respecting the New Haven controversy, and other topics of prevalent interest Among these are: The Early History of Pelagianism—Inquiries concerning the Doctrine of Imputation—Original Sin, as held by the Church, before and since the Reformation —On the Inability of the Sinner.—The Christian Spectator on Imputation—New Divinity Tried, &c. &c.—The Bible a Key to the Phenomena of Nature—The Eternal Sonship of Christ—On the Use of Liturgies—On a Call to the Gospel Ministry, (by the late Dr Fisk)—God the Ultimate End of all Things—The Use and Abuse of Systematic Theology—Account of Church Government in Prussia—History of the Druses—On Cause and Effect —On Church Music — Correspondence with Foreign Churches, (by the late Dr Rice)—Characteristics of the Age, (by Dr Fisk)—Populousness of the Antediluvian world, (by Professor Halsey) — Domestic Missions — Historical Statements of the Koran—Persian Lexicography —Hebrew Grammar—Sunday Schools—On New Measures—On Hasty Admissions to the Church, &c. &c.

II. Reviews. Brittan on Episcopacy—Cooke on Episcopacy—The blacksmith's Letter on Episcopacy—Joy's works—Stuart on the Romans—Stuart's Letter to Channing (reviewed by Dr Rice)—Stuart's Chrestomathy—Woods on Inspiration—Woods on Baptism—Memoir of Farel the Reformer—Murdock's Mosheim—Bush on the Millenium—Mackintosh's Ethics—M'Ilvaine's Evidences of Christianity—Sprague on Revivals—Sprague's Letters to Young People—De Sacy's Arabic Grammar—Gallandet's Juvenile works—Richardson's Arabic Lexicon —Articles of the Synod of Dort—Lord's Life of Christiana —Gibb's Lexicon—Babington on Education—Johnson's Modern Judaism—Matthew's on the Divine Purpose—Howe's Works—Burckhardt's Arabia—Life of Payson—Douglas' Advancement of Society—Anderson's Greece —Swan's Letter's on Missions—Fry on Second Advent —Pascal's Provincial Letters—Payne on Mental Science —Cox on Regeneration—Green's Lectures on the Catechism—Dugald Stewart's Works—Luther's Private Correspondence—Oberlin's Life—Madden's Travels in the East—Jahn's Hebrew Commonwealth—Brown on Cause and Effect—John Pye Smith's Discourses—Mueller's Life of Erasmus, &c.

POETRY.

THE MORAL OF FLOWERS.

This is the title of the book from which the poetry in our last paper was taken—"The Myrtle" and "The Crocus' Soliloquy." A reviewer in Blackwood's Magazine speaks of it in high terms of praise.

"Flowers," says he, "may be safely said to be the sole universal favorites of the human race. Stars seem sometimes too far off—too high up—and, let them shine as sweetly on us as they will, they are felt not to be looking to our world. Our sympathies are surely not separated indeed from their smiles—Heaven forbid! But our hearts need the wings of imagination to bear them through the ether; and, even from that flight, how glad are they to return to earth! The sinking is happier than the soaring; and a small still voice says, 'Child of the dust! be content yet a little while with thine humbler home.'

"The preface has done better than keep the word of promise to our ear—for it made no promise—but meekly gave us hopes, by its pure expression of religious sentiments, which every subsequent page has more than fulfilled—for the truth is, that the volume is full of exquisite poetry—and that there is not a single stanza in it all without either a thought, a feeling, or an image coloured by that dewy light which comes breathing fresh and fair from the font that flows but for the chosen children of sensibility and genius."

"Her object, the Lady tells us, which it has been her aim to accomplish, is to pursue such a train of reflection, or draw such a moral from each flower that is introduced, as its appearance, habits, or properties might be supposed to suggest. The first piece, however, is intended as introductory; and the specimens which are illustrated in the plate, are only to be considered as the representatives of field-flowers in general. Especial favourites one and all must have among flowers—after the Lily, the Rose, and the Violet—for surely these three surpass all others; but during a continued perusal of this delightful volume from beginning to end, we have often felt sorry and ashamed of our favoritism as if it were a sin. Each flower, as it comes before us, arrayed in a religious light, seems lovely as the last, and we regard all the families of the field with one affection. Who would exclude the meanest of them all from his love? Meanest! Coleridge says, "in nature there is nothing melancholy," and we know "the old man eloquent," will reward us with a smile of gracious assent, when speaking in the spirit of the same creed, we say, "in nature there is nothing mean." A dewdrop trembling in a happy little flowerets's golden eye—is it not "a work magnificent?" There might an atheist—if he hardened not his heart—clearly see God."

The introductory stanzas which we here insert are very beautiful.

FIELD FLOWERS.

Flowers of the field, how meet ye seem,
Man's frailty to pourtray,
Blooming so fair in morning's beam,
Passing at eve away;
Teach this, and oh! though brief your reign,
Sweet flowers, ye shall not live in vain.

Go, form a monitory wreath
For youth's unthinking brow;
Go, and to busy manhood breathe
What most he fears to know;
Go, strew the path where age doth tread,
And tell him of the silent dead.

But whilst to thoughtless ones and gay
Ye breathe these truths severe,
To those who droop in pale decay
Have ye no word of cheer?
Oh yes, ye weave a double spell,
And death and life betoken well.

Go, then, where wrapt in fear and gloom
Fond hearts and true are sighing,
And deck with emblematic bloom
The pillow of the dying;
And softly speak, nor speak in vain,
Of your long sleep and broken chain.

And say that He, who from the dust
Recalls the slumbering flower,
Will surely visit those who trust
His mercy and His power;
Will mark where sleeps their peaceful clay,
And roll, ere long, the stone away.

"The White Water Lily, again," says the reviewer, "one of the most magnificent of our native flowers, as Sir James Smith truly says, expands its blossoms in the sunshine and the middle of the day only, closing towards evening, when they recline on the surface of the water, or sink beneath it. The sinking of the flowers under water at night, he says, has been denied or doubted, and therefore he was careful to verify it. The same circumstance is recorded of the Egyptian N. Lotus, from the most remote antiquity. What exquisite lines Mrs Hemans has written on water-lilies! * * * * Here are lines which Mrs Hemans will admire and love."

THE WATER-LILY.

Yes, thou art day's own flower—for, when he's fled,
Sorrowing thou droop'st beneath the wave thy head;
And watching, weeping, through the livelong night,
Look'st forth impatient for the dawning light;
And, as it brightens into perfect day,
Dost from the inmost fold thy breast display.

Oh would that I, from earth's defilement free,
Could bare my bosom to the light like thee!
But, ah! I feel within a blighting power
Marring each grace, like hidden worm the flower;
And trembling, shrinking, gladly would I fly
That "light of light," Jehovah's piercing eye.

Yet whither can I go?—Oh, there's a wave,
Where he who weeps for sin his soul may lave;
There would I plunge—and sad, not hopeless, lie
Waiting the first fair day-spring from on high;
Then, glad emerging from the healing stream,
Welcome like thee, sweet flower, the dawning beam.

MISCELLANEOUS.

ADDRESS TO STUDENTS AT COLLEGES AND UNIVERSITIES.

[Written by the Rev. NATHAN FISKE, D.D., of Brookfield, Massachusetts; being one in a series of Essays called "the Philanthropist," and published about the year 1790 in the MASSACHUSETTS MAGAZINE.]

The advantages of education, though frequently celebrated and extolled, can scarcely be rated too high, or recommended too warmly. Education creates as great a difference between the refined and the savage mind, as reason does betwen the savage and the brute.

The powers of intelligence unimproved by education, do not exalt men so much above the unthinking animals as some of the species are exalted above others by a cultivated intellect. The more, therefore, a good education is diffused among the various ranks of society, the more they will be possessed of the means of tranquillity, prosperity and respectability.—Happy they, who enjoy the advantages of good schools, wise and salutary documents, and able instructers: And he is a Philanthropist indeed, who, by any hints or endeavors, gives a stimulus either to preceptors or pupils; or adds any thing to the facility, the diffusion, or the brilliancy of education.

Much might be said by a skilful observer, upon the subject of family instruction; and much upon the usual method of education in our common schools. That there is room for amendments in both, every one must own. What those needed amendments are, and how to be affected, I must leave, at least for the present, to wiser heads, and, perhaps, to warmer Philanthropists. Yet I feel an ambition to say something of the advantages, which students immediately, which communities effectually, and which mankind ultimately, might derive, in a still greater degree, from our colleges and universities, could the rays of science and wisdom be more beneficially emitted from those bright luminaries; and could those rays be more judiciously and industriously collected by each intellectual *lens* and *mirror*, which was placed in a situation to receive them; and could they from thence be reflected and diffused in every necessary direction and measure, for the irradiation and vivification of the world.

Start not, ye gowned professors, ye learned masters, ye elevated distributors of instruction; redden not with indignation, swell not with disdain at the aspiring suggestion of an obscure Essayist. He looks up with awe to your exalted station, he reveres your authority, he respects your abilities; and harbors not the presumptuous thought of proposing an alteration or amendment, in your methods either of communicating knowledge, or of exercising discipline. But you will allow me, for a few leisure minutes, to mix with your pupils, to exchange with them a few words on the subject of their advantages, their prospects, and their improvements; especially when I assure you that I mean not to hinder them from their books, but to encourage and assist them in the prosecution of their studies, and to induce them to be more observant of your precepts, and more submissive to your directions.

Ye sons of Alma Mater, hail! Hail ye favored, ye distinguished children of affectionate parents, and of a free republic! How enviable your lot, to be placed here for an education!

What a delightful situation! What noble edifices! What spacious areas, enclosed by a costly fence! All exhibiting an air of grandeur, elegance and taste! And what an agreeable prospect all around! Scarcely, nothing sordid or base; nothing contracted or illiberal, can harbor here! The ideas that are here formed, the language that is here used, the manners that are here cultivated and displayed, must all be pure, elegant and amiable. No one surely can feel the low inclination of injuring these buildings, of breaking these windows, of defacing these beauties! should mischief or villany of any kind presume to lift his deformed head within these sacred inclosures, no doubt the fell monster would immediately receive from the whole fraternity, a sentence of rustication or expulsion, and be hissed into darkness.

Some of you I perceive, are very young; and were you at home, or almost any where, except here, you would be called *boys*; but here you are *gentlemen*. Your dress, your accommodations, your employments, and especially your liberal improvements in learning, which gained you admission into these seats, all bespeak you gentlemen. I presume you esteem yourselves such, and would justly think yourselves affronted, should you be treated otherwise. I will not, therefore offer you such an affront, as to suppose you capable of any behaviour, which in others, would be called ill manners; capable of descending so low, as to impose upon market people, to insult countrymen, to put tricks upon any of the inhabitants of the town, or to accost any with ill language. As you came out of good families, and conduct towards me as if well acquainted with the rules of good breeding, perhaps I ought to ask pardon for any such insinuations.

The importance of your situation and character, permit me a moment longer to contemplate; since the idea so pleasingly dilates, and even enraptures my mind. In you I discern the future props and ornaments of society, both in church and state. Here you are learning, and preparing to act the most conspicuous and important parts in the great *drama* of life, on the theatre of the world. In this *Palestra* you are training and exercising yourselves to render the most essential benefits to your fellow citizens, and to mankind—to pursue the glorious career of service and renown.

This is the *Chapel*, is it not? Here you meet for prayers! What an excellent institution! What a wise mixture of devotion and study, of learning and religion! How well judged, to cultivate an acquaintance with the scriptures, and an intercourse with heaven! How consentaneous to our best ideas, and to the noblest feelings of the heart, that every family, and especially that such a numerous and important family as this, should begin and close every day with a united, solemn act of religion, expressive of that reverence and gratitude which they owe to the Supreme Lord of the Universe, *in whose hands our breath is, and whose are all our ways!* Surely such well instructed and discerning minds as yours, need no compulsive laws to assemble you into these hallowed seats, at the hour of prayer! And when here, nothing it must be presumed, but decorum and solemnity, can be observed in your behaviour; and when retiring hence regularity guides your steps, and decency presides over, and beautifies your whole demeanor.

So, this is the *Hall* where you breakfast and dine! How spacious! How commodious! How undefaced the tables! How regularly every thing is disposed! How neatly preserved! emblematical of, and corresponding with, the elegant minds, and the well dressed, and well bred persons, of those who here enjoy their repasts! Methinks it would give one pleasure to be present at one of your meals; to see the decency with which so large and genteel a family convene and retire; the regularity they observe through the whole regalement; the respect they pay to their tutors, who are the heads of the family; the reverence with which they attend to the well expressed *grace;* and the steady cheerfulness with which these tutors retire, secure of the respect and good behavior of those, who have too nice a sense of honor and politeness, to degrade themselves by an insulting word, or an ungenerous action. What an invidious, what a malicious story was once propagated by the tongue of slander, to prejudice the minds of people against this honorable fraternity! As if tumults and insults could ever take place in such a society! As if gentlemen of so much refinement, in their sentiments and manners, residing in the midst of so much elegance, and feeling a conscious dignity from their advantages, attainments and prospects, could be guilty of riot, insolence, or rudeness! If such reports could take their rise from any thing that had the least resemblance of truth, it must be from the misconduct of ill mannerly boys, whom hunger as I have been told, has sometimes driven into the hall before the tables were cleared, and quarrelling about the division of the bones and the potatoes which they found here, have thrown them at each other's heads. And malice transferred it to the scholars.

But I detain you too long in one place. Will you accompany me to the *Library?*—What a magnificent apartment! What superb alcoves! And how richly filled and adorned with the best authors in every branch of solid and polite literature! The mind is expanded with ideas of grandeur and sublimity at the entrance! And the view banishes every contracted and ignoble sentiment, and inspires elegance and benevolence. And that genius, that disposition, must be mean indeed, which does not catch as it were by contagion, from the objects around, refinement of taste, an elevation of thought, and a politeness of manners.

And here is the *Philosophy room!* How is my mind struck and dazzled with the rich profusion of the decorations; but especially, with the mechanic instruments of that noble science, which here displays her beauties! An apparatus the most complete, and the most exquisitely designed and finished! All the effect of wonderful ingenuity, and adapted to aid and incite the inquisitive youth to investigate the laws and the mysteries of creation, and to "*look through nature up to nature's* GOD." What a mind, what a heart must that be, and how unworthy of a seat in these privileged mansions, which does not rise superior to every mean sentiment, and to every unworthy action; and is not prompted by the grandeur of his situation and the symmetry and beauty with which he is conversant, to form the noblest conceptions, the most benevolent schemes, and the most unexceptionable modes of conduct.

This you call the *Museum!* the repository of nature's extravagances and wonders, and of art's exertions! What strange things exist and are brought to light from time to time, in one part of the world and another! And what astonishing feats are within the compass of human ingenuity and power! There is one prodigy still more degrading to rational beings, and which ought to be more disgusting, than any of the deformed monsters which now offend our eyes; and which, I hope, will never find its way into this collection of curiosities, nor indeed be ever found in this country, and that is a young man, who has enjoyed all the literary, all the polishing, and all the virtue inspiring privileges, which a university like this affords, and yet, comes out into the world a blockhead, a profligate, or a mean and worthless fellow!

But let us, if you please, descend into the *Area*. Yonder, I suppose, are the instructors and governors of the society, the president, the professors, and the tutors. Well may you appear with heads uncovered, and with silent awe, when such personages are passing the yard! This respect which I presume must come from the heart, very well becomes you. For those gentlemen have a respectable appearance. They are your superiors in attainments, in station and authority. To their forming and polishing hands have your parents and guardians committed you, for the acquisition of those accomplishments, which may render you honorable, useful and happy. They are the constituted guardians of the laws, the privileges, the dignities, and of the students of this literary society. And there is no room for you to distrust their abilities, or good intentions. So that honor, interest and duty; a regard to order; a veneration for the wise rules of this institution; an inclination to give pleasure and satisfaction to superiors, and to acquiesce in the will and wishes of parents, a sense of what becomes you as scholars and as gentlemen, and a generous disdain of giving a sanction to any unworthy conduct; all these considerations and motives, no doubt, concur in influencing such minds as yours, and producing that respect for the persons, and that attention to the precepts and advice, of such instructors and governors as these, and prompt you to protect them from insult, and to resent the least affront that might be offered them. And however superior your minds may be to selfish motives, and actuated principally by a sense of propriety and duty, the world is sensible, that by such deference to your superiors, you honor yourselves, as much as you honor and gratify them.

These are your *private rooms*, your *chambers* and *studies!* How handsome! How convenient! How fitted for the retired exercise of thought and contemplation, and the refined improvements and pleasures of social converse! No mischievous plots, no nocturnal compotations or revels, no scenes of riot and debauchery, can originate within these walls, while inhabited by persons of such exalted sentiments and dispositions, and while every thing without and every thing within, tends to excite and inspire greatness, benevolence and wisdom.

It must be granted, indeed, that where such numbers of sprightly youths are collected together, from city and country, from families of wealth and independence, and in a season of life when the spirits are in the briskest flow, when the passions are the most insurgent, and the whole animal machinery is playing its pranks against reason, virtue and order, there is the greatest temptation and liability to such excentricities of humor and conduct as are mischievous and dishonorable. And herein is your manly heroism displayed to the admiration of the world, that you preserve and cultivate such a sense of honor, such greatness of mind, such regard to the reputation of this venerable seat of the muses, such an estimation of the worth of a good character, which you wish to establish while at the university, as to enable you to triumph over all obstacles and temptations. The same resolution and generosity of sentiment, to repress the dangerous ebulitions of genius, and the extravagances of fancy, as to confine them within the boundaries of decency and propriety, so that no power of virtue is weakened, no worthy character is aspersed, no innocent feelings are wounded, by malicious pasquinade, creeping lampoon, or ungenerous ridicule.

But, my young friends, the hour of study summons you to your respective chambers; and the stretches of my mind, and the swellings of my bosom, occasioned by this pleasant interview, are too much for my feeble nature, and urge me to retire. With the warmest wishes for your present and future happiness, I take my leave.

COTTAGE ALLOTMENT SYSTEM.—In the year 1825, William Allen, a philanthropic individual, appropriated four acres of land in the immediate vicinity of Lindfield, in England, for the purpose of erecting schools of industry for the children of the place. These schools have been in operation about eight years, and are said to have been attended with very happy effects. The pupils, besides being instructed in the elementary branches of an English education, are taught certain branches of mechanic industry.

Soon after the establishment of these schools, John Smith, a member of parliament, purchased an estate of one hundred acres in their neighborhood, and erected upon it a number of cottages, designed in part for farmers' laborers, and partly for persons, who were to support themselves upon the produce of five or six acres, cultivated by the spade The farmers' laborers have each an acre allotted to them, in addition to a quarter of an acre, as a garden. The garden has been made quite productive in vegetables, and the acre has been found, by experience to yield about £12. The land is cultivated by the tenants and their families, the farmer's laborer occasionally giving up his pay for a day in the week, in order to work for himself. The effect of this has been to relieve the parish from the payment of from 5 to £12 annually for the support of these families, besides supplying them with comforts, to which they were previously strangers. The tenants, on their admission, sign an agreement relating to the mode of cultivation, and the abandonment of the use of spirituous liquors.

This system is said to be gradually extending itself, and many of the English philanthropists anticipate from it far more effectual relief for the poor, than will result from any changes proposed in the system of the pauper laws.

AIR PLANT.—It is stated in a London paper, that the Air Plant of China, so long known to Europeans, by the Chinese drawings, and which possesses the extraordinary property of living wholly upon air, has been for some time cultivated in England, but no means could be discovered for making it flower, until lately a new method adopted by his majesty's gardener, has proved successful. A branch of blossoms has thus been produced two or three feet long, and composed of some hundreds of large flowers resplendent with scarlet and yellow.

This plant in China is suspended from the ceilings of their rooms, which thus adorned by its beauty and perfumed by its fragrance, must produce a delicious effect on the senses. *Journal.*

ALLEN'S QUESTIONS 1st. 2nd. 3rd. PARTS. B. H. GREENE 124 Washington street, would inform the public that he is now the publisher and proprietor of the above popular Manuals for Sunday Schools connected with Unitarian Societies. The first, second and third parts, separate, may now be had by applying at his store. They are very neatly done up, and orders are respectfully requested. 3t July 5.

E. T. COOLIDGE,
TEACHER OF THE
ORGAN AND PIANO FORTE,
No. 6, West Cedar Street.

Refer to Messrs.
L. Mason,
G. J. Webb.
J. Chickering.
May 24. eptf.

THE CHRISTIAN EXAMINER AND GENERAL REVIEW.
JUST published by CHARLES BOWEN, 141, Washington street, the Christian Examiner and General Review, for July, 1834. New Series.

CONTENTS.

Life of William Roscoe.
Spirit of the Hebrew Scriptures.
Hengstenberg's Christology.
Life of Schiller.
Professor Palfrey's Sermons.
Notices and Intelligence.
Index. July 5.

THE NORTH AMERICAN REVIEW.
THIS day published by CHARLES BOWEN, 141 Washington Street, the North American Review No. 84, for July, 1834.

CONTENTS.

Art. I. Life of Schiller—The Life of Friedrich Schiller. Comprehending an Examination of his Works. From the London Edition.

II The Philosophy of History—Cours d' Histoire Moderne, par M. Guizot, Professeur d' Histoire al a Faculte des Lettres de Paris.

III. Roman Literature—1. Bibliotheca Classica Latina, sive Collectio Auctorum Classicorum Latinorum, cum Notis et Indicibus. 2 Family Classical Library, No. 47.

IV. Usury, and the Usury Laws—Report of a Committee of the General Court of Massachusetts upon the Petition of W. Tuckerman and Others for the Repeal of the Laws against Usury.

V The Free Cities of Flanders—1. Histoire des Dues de Bourgogne de la Maison de Valois. Par M. de Barante. 2 Histoire de la Flandre depuis le Comte Gui de Dampierre jusqu' aux Dues de Burgogne. Par Jules Van Praet. 3. Notice Historique sur la Ville de Gand. Par A Voisin.

VI. Life and Writings of Crabbe—Life and Poetical Works of the Reverend George Crabbe. In 8 volumes. Vol. I. Containing the Life of Crabbe. By his Son.

VII. Helen—Helen: a Tale by Maria Edgeworth.

VIII. Miss Peabody's Key to History—Key to History. Parts I., II., and III. By Elizabeth P. Peabody.

IX Origin and Character of old Parties—1. History of the Hartford Convention, with a Review of the Policy of the United States' Government, which led to the War of 1812 By Theodore Dwight, Secretary of the Convention. 2. Familiar Letters on Public Characters and Public Events, from the Peace of 1783, to the Peace of 1815.
July 5.

WARE'S SUNDAY LIBRARY. Vol. 3 comprises the *Holy Land and its Inhabitants* by S. G. BULFINCH; containing a description and history, (ancient and modern) of Palestine—its sacred, political, civil, and domestic antiquities—with remarks on its commerce, agriculture, arts, &c. With a map—forming a volume of great interest and peculiar fitness for Sabbath School Libraries. Edited by Rev. HENRY WARE, Jr.

The subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large variety of Books suitable for this purpose, which will be sold at moderate prices. RUSSELL ODIORNE & Co. May 3.

THE TWIN SISTERS—or Advantages of Religion. By the author of Trifles or Friendly Mites, Addresses of an affectionate Mother &c.

"O sacred solitude! divine retreat!
Choice of the prudent, wisdom of the great!
By thy pure stream, or in thy waving shade,
We court fair Wisdom, that celestial maid!"

Just published by S. G. SIMPKINS, Court street. May 31.

PHRENOLOGICAL BOOKS.
MARSH CAPEN & LYON, 1 o 138 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 24, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosobhical Catechism of the Natural Laws of Man, 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

SACRED MELODIES.
JUST Published, and for sale by RUSSELL, ODIORNE & METCALF, *Original Hymns and Sacred Melodies*; composed for the Piano Forte, by B. L. Oliver.

The above Collection is intended to furnish some Serious and Religious Pieces for performance in family devotions on Saturday and Sunday evenings.

The Hymns and Music are both original, and the Author's aim has been so far as practicable, to adapt the expression of the latter to that of the former.

A want of such a Collection, for the use of Scholars on the Piano Forte, who have paid considerable attention to the cultivation of the voice, has frequently been expressed. May 24.

SUNDAY SCHOOL LIBRARIES.
THE subcribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large stock of books of a suitable character, which will be put low. Among others they have purchased the whole of the edition of Nichols' Theology, a work whose suitableness for this purpose is too well known to require comments; also the abstract of the Geneva Catechism; Ray's animal economy; Channing's catechism; the Young Florist; Recollections of Jotham Anderson, prayers for young children and young persons, compiled by a teacher, &c. &c. When the selection is left to us, care will be taken to send the most suitable works in the market, and for this purpose we shall avail ourselves in the selection of the friendly advice of the Rev. Mr WHITMAN, agent for the American Unitarian Association, whose office is kept over our store.
May 3. RUSSELL ODIORNE & Co.

MUNROE and FRANCIS have just republished the tenth and last London edition, Lowth's translation of Isaiah. This edition has an acknowledged superiority from an Appendix containing the essential variations in the versions of Bishop Stock and Michael Dodson Esq. an improvement sometime since recommended by our first writers, though not until now adopted; the versions referred to, although highly respectable, have become in course of time extremely rare and not often accessible, so that the present volume offers to the public, in effect, the three translations in one, at the same cost [or, with but slight enlargement of price.] The Appendix may be obtained separately from the publishers, by the owners of other editions of Lowth, so as to be bound up under the same covers. May 17.

CHRISTIAN TEACHERS' MANUAL.
C. BOWLES 141 Washington street, has for sale a few sets of the Christian Teachers' Manual which he will sell at the *reduced price of* $3 bound—being *one half* the original subscription price. Also for sale as above, a complete assortment of books for Juvenile and Sunday School Libraries, at lowest prices. June 28.

VIEWS of Christian truth, piety, and morality—selected from the writings of Dr. Priestley—with a memoir of his life by H. Ware Jr—for sale by
May 31. S. G. SIMPKINS.

WARE'S SELECTIONS FROM PRIESTLEY.
THIS day published by JAMES MUNROE & CO. Booksellers to the University, Views of Christian truth, piety, and morality, selected from the writings of Dr Priestley, with an Introductory notice of his life and character by Rev. Henry Ware Jr Professor of pulpit eloquence and the Pastoral care in Harvard University.

Also, WARE'S SUNDAY LIBRARY, Vol 3, being the Holy Land and its inhabitants, by Rev. S. G. Bulfinch of Augusta, Ga.

Just Received, tracts of the English Unitarian Society, 10 vols. 8vo, containing Priestley's Memoirs of his son, Bretland's Sermons, Priestley's Letters to Horsley, Hobhouse's defence of Unitarianism, Cogan's theological disquisitions, Belsham's calm inquiry &c. &c.

Tracts of the English Unitarian Society, 15 vols. 12mo, Containing Farmer on miracles, do. on demoniacs, do. on temptation, Rees's Racovian Catechism, writings of Disny, Toulmin, Priestley, Price, Belsham,—Haynes' Scripture account, Lindsey's apology, Hartley on the truth of the Christian Religion, Fox on the corruption and revival of pure Christianity &c. &c.

Also a few copies of Watsons' tracts, Marsh's Michaelis, Jortin's tracts, Waddington's Church history, Graves on the Pentateuch, Burder's Oriental customs, Bloomfield's critical Digest, Lightfoot's whole works, *Bacon's do.* Taylor's do. Taylor on Romans, Beausobre and L' Enfant Nouveau Test. Bowyer's Critical Conjectures, Wetstein's New Test. Bloomfield's critical digest, Cudworth's intellectual system, Theological Repository, General Repository, Hartley on man, Neal's history of the Puritans, Burnet's history of the reformation, Rees's Sermons, Priestley's history of early opinions, do. Corruptions, do. Christian Church, Jebb's works.

Also, *at reduced prices*, complete sets of the Christian Disciple, old and new series, Christian Examiner, Unitarian Miscellany, Unitarian Advocate.

Also, *Three second hand Theological Libraries*
JAMES MUNROE & CO. Booksellers to the University Cambridge. may 24.

CHRISTIAN REGISTER.
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AT 134 WASHINGTON STREET.

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To individuals or companies who pay in advance for five copies a sixth copy will be sent gratis.

☞ No subscription discontinued except at the discretion of the publisher, until all arrearages are paid.

All communications, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.